

I am the good Shepherd.
John 10:11

The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

The good Shepherd giveth
his life for the sheep.
Haugen, Rev. A. K.
March 10:11

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SEXAGESIMA SUNDAY

Epistle, 2 Corinthians 12: 2-9

Strenght through Weakness

*"And he said unto me, My grace is
sufficient for thee: for my strength
is made perfect in weakness."*

2 Corinthians 9.

It is natural for men to desire strength and power. Even Christians may glory in their outward success and accomplishments. Outward glory however is no earmark of a Christian. We do not need to expect other laws to function in the universe or in Nature because we are Christians. We must not look for an easy life, good health, and prosperity just because we are the children of God. Such favours may be granted us by God, but we may also have to accept the opposite from His hand. The Christian may have a harder lot in this life than his worldly neighbour. He may have a hard struggle to make both ends meet in the providing of food, clothing and medical care for his family. He may suffer much from sickness, or ill health which makes him unable to do his daily work, and thus adds to his financial burden. These outward burdens are placed upon us in order that we may not so easily be tempted to pride and boasting.

The Apostle Paul found it that way. He had received special favours from God. He had been used to bring the Gospel light to the darkness of the pagan world of his time. He had been granted heavenly revelations, "been caught up into paradise, and heard unspeakable words which it is not lawful for a man to utter." However happy, Paul was for God's revelations, he had nothing in himself for which to boast. Yet Paul, too, was very human, and he might have been tempted to boast had it not been for a constant reminder of his frailty. He was given "a thorn in the flesh." Something painful in his body was always reminding him of his weakness and of his dependence on God. He had prayed repeatedly to have this "thorn" removed; but God saw it fit to answer this request by saying, No. Yet in the same time God revealed unto Paul His purpose, when He said, "My grace is sufficient for thee: for my strength is made perfect in weakness."

When things go well for us, or when everything seems impossible and contrary; in happiness or in sorrow, may this be our assurance that God's grace is sufficient for us. All we have, all we are, and all we hope to be, we owe to Him. It is by grace. This leaves no room for boasting, because grace is God's undeserved form bestowed upon the sinner. There is grace enough for all our needs: grace for the daily forgiveness of sins, grace to give us peace of conscience, and strength to serve God among our fellow men.

In ourselves we are nothing, and can do nothing. This is a lesson hard to learn and difficult to remember. When it goes well for us on the farm, in the business, or in the work of the church, then we are apt to boast of our accomplishments. When we feel the burden of life heavy upon our shoulders then it is easy to complain and to be dissatisfied. In both circumstances is out old "self which struggles for recognition."

The only thing of which we may glory is our weakness, that God's strength may be made perfect in us. This weakness is not a weakness to sin, but it is our human frailty and helplessness. God can not help people who believe they can do everything themselves. It is only as we acknowledge and confess our utter helplessness that God can accomplish His work in us. The less we become, the greater God will be for us, and the greater place He fills in our lives. Perhaps God must permit the "thorn" to

A NEWSPAPER MAN'S TRIBUTE TO THE RELIGIOUS PRESS

By WILLIAM T. ELLIS

Foreign and War Correspondent; Newspaper Syndicate Writer

FOR nearly half a century, my life has been chiefly devoted to reading and writing. My calling has made me an addict to secular periodical literature; yet every week I have also perused carefully several religious papers.

Now, looking back, I want to bear tribute to the value of these religious publications. They have been a large part of my education. Through them I have got a continuous picture of life in its more serious aspects. They have kept me *au courant* with the religious movements of the world. Their editorial and contributed articles, their quotations from the wise of all ages, and their good poetry, have entered largely into my literary inheritance.

Best of all, the religious press has continually fertilized my spiritual life, giving me a ceaseless awareness of the things of God. Without the corrective of these to my constant newspaper reading, I am sure that my own outlook would have been materialized and distorted. Times beyond count I have met God in the pages of the religious press.

The Epistle - Romans 6:3-11

INFANT BAPTISM

C. K. Solberg

"How can a child be born again? He does not know or understand." Thus reason argues against regeneration in infant baptism. Neither does an infant understand its physical birth. Regeneration is the work of the Holy Spirit. Into whose heart can the Holy Spirit unhindered create the new life, in the infant's or in the adult's? Again reason asks: "Can infants believe?" The Holy Spirit creates new life where there is no resistance. He enters readily into the infant's heart. Where there is spiritual life there is faith. The only difference is that in the infant it is an unconscious faith created there like a seed, and will grow into conscious faith and life under Christian teaching and training. Where the Holy Spirit is there is life and faith. It is said about John the Baptist, "He shall be filled with the Holy Ghost even from his mother's womb" (Luke 1: 15).

But reason again argues: "The infant does not know he is a child of God." If an infant child falls heir to a fortune does he have to know it, be conscious of it, in order to be entitled to it? He is as much and heir then as later in life, when he is made conscious of the fact. The infant is made an heir when he is born again in baptism. As the child grows he is told of his inheritance with his heavenly Father, and that inborn unconscious life blossoms out into child-like faith, and he rejoices in claiming the inheritance. As long as the child is taught to know and believe in the Triune God, and does not wilfully stray away from God, he remains a child and heir of God.

But so many children after baptism are taken in to worldly homes and grow up without spiritual nourishment. They must

remain in your flesh in order to keep you humble.

Friend, have you seen your lost condition, and confessed your sins to God? If you have not, then you are still living your old self life, you are still outside God's grace. When you truly see your sins, and confess them to God, confess your sinfulness and your helplessness, then you shall experience that His grace is sufficient for you and God's strength is made perfect in your weakness. Amen.

—J. P.



Miss Tryphena Sylte has spent the greater part of her life at her home near Kenaston. She was confirmed by Rev. P. Overlid at Bethlehem Church, Hawarden. She graduated from Saskatoon Normal School in 1938 and has spent the past few years teaching in the village school at Kenaston. She has taken an active part in Sunday School, choir, and young peoples' work, and in worthwhile community projects. She is thankful for the privilege of teaching in the high school at S.L.B.I., and is enjoying the fellowship of Christian young people and teachers.

soon die spiritually. Others drift away sooner or later. They must be born again by the Word and Spirit in a true conversion.

Again reason speaks: "Does an infant need to be born again?" The child is born in sin (Ps. 51:5). He is a "child of wrath" (Eph. 2:3). "That which is born of flesh" (John 3:6). God has provided in baptism a Means of Grace by which an infant is born again to become the child and heir of God.

Among the church fathers no one objected to infant baptism. Origin in 185 A.D. calls it "an apostolic tradition." In the Acts we are told several times that entire families were baptized. And there must have been children.

Other references on baptism: Titus 3:5; I Peter 3:21; Rom. 6:3-4.

"A Man Must Live"

"Whosoever will lose his life for my sake shall find it". (Matthew 16:25)

"A Man must live!" We justify
Low shift and trick, to treason high,
A little vote for a little gold,
Or a whole senate bought and sold,
With this self-evident reply—
"A man must live!"

But is it so? Pray tell me why
Life at such cost you have to buy?
In what religion were you told
A man must live?

There are times when a man must die!
There are times when a man will die!
Imagine for a battle cry
From soldiers with a sword to hold,
From soldiers with a flag unfurled,
This coward's whine, this liar's lie—
"A man must live!"

The Saviour did not "live"! He died!

But in His death was life,
Life for Himself and all mankind.
He found His life by losing it!

And we, being crucified
Afresh with Him, may find
Life in the cup of death,
And drinking it
Win life for evermore.

—From *King's Business*.

TOPICS OF INTEREST

Facing Realities

There are folks who maintain that "religion is an opiate of the people" and that Christianity is largely an escape from reality. But the truth is that there is no one that so faces the realities of life as does the true Christian.

Who is it that does not honestly face the questions of sin in his life—its presence, power and consequences? Who is it that denies the reality of the devil and his infernal and superhuman power? Who is it that would pick God to pieces and remodel Him according to his own notions by separating His love and His holiness; and by claiming God's promises but despising the conditions upon which their fulfillment depends? Who is it that, refusing to face the terrible reality or even the possibility of the Hell of which God in His mercy has warned us, seeks to annihilate that Hell with a blasphemous joke? Who is it that substituting fiction for reality creates faith in a fabulous Santa Claus but denies homage to the Giver of all good gifts? Who is it that lies to dying men to make them believe that they will get well again lest they should face the truth? Who is it that lives and plans as if they were to live in this world a thousand years? Is it the Christian? No, it is the unbeliever and worldling who does not dare to face truth and reality, because he is a living lie to himself and everyone else.

The true Christian faces realities, deceiving neither himself nor others. He can do this, not in his own strength, but because he has his face turned to higher realities. He can face the reality of sin, honestly and victoriously, because by faith he is in contact with the precious reality of God's grace in Christ. The reality of death is courageously faced in view of the hopeful reality of eternal life. Miracles are not explained away, because by faith he is in communion with the greatest reality in all the universe—the almighty God. —And blessed reality—this God has become his Heavenly Father through Christ.

It is the unbeliever who uses opiates in vain attempts to escape from realities. No one but a Christian can be a realist and an optimist at the same time. As long as a man remains an unbeliever the stern realities can lead only to despair. Do you not wish to face life's realities victoriously and happily? — Then face them with Christ.

—A. K. H.

The SHEPHERD — HYRDEN

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Divine Tribute

A man in the ministry may well wonder why he should find himself in the position which is his. It is not possible for any Christian minister to understand why he should have been called to be task of the ministry since certainly no man can ever feel himself fully qualified for the task. The attitude of the unbelieving world will be different, of course. It holds the preaching of the Word in utter contempt and despises it as foolishness. Anyone, from the world's point of view, might well feel, if he is at all endowed with gifts, that he is wasting his life as a martyr for the sacred cause of Christ. It matters not which of these two views any man may adopt since both are wrong. God has, as we learn from the truth of the matter, paid man a very high tribute in allowing him to become His minister. It is His plan and purpose to achieve the goals of His kingdom through the labors of men despite the worldling's contempt the Christian's feeling of utter inadequacy. The Christian minister who wants to do his work with strength and courage must forget both what the world thinks of him and what he thinks of his own deficiencies. He should rather revel in the knowledge that the Lord of the Church has paid His tribute to man by honoring him with the possibility of saving immortal souls through the foolishness of preaching.

Prominent Layman Dies.

One of the prominent laymen of our Canada District, Mr. Ole Kirkvold of Calgary, died January 19. Mr. Kirkvold has been ailing for some time. Some time ago he underwent an operation for cancer at Rochester. It did not remove the evil. Of late he has had to endure a great deal of suffering. He was buried Jan. 22. The funeral was in charge of Philip Hanson and Dr. J. R. Lavik, the latter representing the Church at large.

Mr. Kirkvold has been prominent both in business and in the life of our Church. He has been a very faithful and loyal supporter of the congregation at Calgary and has had a large part in church affairs in general. He has served on the district Home Missions Committee, and was at the time of his death member of our synodical Board of Charities. He leaves wife and one son to mourn his departure.

—J. I.

Lutheran Church Parsonage

The congregations of the Cabri Lutheran Parish bought the house owned by W. W. Cooper for a parsonage. A fine spirit of cooperation was shown by the members because only two weeks after the decision had been made to buy the house more than enough money was received to pay for it and the deal closed.

The Parish Parsonage Committee consists of two members from each congregation. These members are: S. L. Lien, Chairman; E. Ourom, Sec.-Treas.; T. J. Senum; I. Lynnes; P. Haukeness; E. Ellingson; S. S. Bue; and M. Korven.

Sweet are the thoughts that savor of content, The quiet mind is richer than a crown.

Lutheran Church purchase Orange Hall

A long felt need for a permanent place in which to have Lutheran Services, Sunday School, and other gatherings in Cabri has been met through the purchase of the Orange Hall.

The opening service was held Sunday evening January 23, 1944. The short order of service was followed. The following hymns were sung by the congregation: "Beautiful Savior, King of Creation"; "O Take My Hand, Dear Father"; "My Faith Looks up to Thee"; and "Now Thank We all Our God".

The Pastor K. A. Knutson preached the sermon. He used as his text Matthew 8: 1-13 which was the text for the day, the Third Sunday after Epiphany. Miss Clara Kjørven was the organist. Mr. Norman Marken sang a solo entitled, "An Evening Prayer". The service closed with the singing of "God Bless Our Lads" written by E. Sparrow, Cardiff, England.

For the present regular service will be held the 2nd, 4th, and 5th Sunday of each month at 8 o'clock in the evening. The next service will be held Sunday evening January 30 at 8 o'clock. A cordial invitation is extended.

40th. Anniversary of Viking Ladies Aid

Many gathered in the Viking Church on New Year's Day to observe the 40th. anniversary of the Lutheran Ladies Aid. It was on New Year's Day, 1904 when the new settlers were gathered at the Nels Hagenson's home that the six ladies present decided to organize a Norwegian Lutheran Ladies Aid.

Four of these charter members, namely Mrs. Pauline Berg; Mrs. Anne Lokken; Mrs. Hilda Hagenson and Mrs. Ida Nordstrom were presented with Life Membership certificates from the Ladies Aid. Three of these were present, but Mrs. Hagenson, the oldest of the members was sick in the Viking Hospital at the time.

The first officers of this ladies aid were: President, Mrs. Berg; Vice President, Mrs. Lokken; Secretary Miss Marie Kringen; Treasurer, Mrs. C. O. Boraas.

This ladies aid has been an active auxiliary of the Lutheran Church in Viking. During the early years the parochial school of the congregation was sponsored by the aid; generous support was given to the building of the first church as well as to the present church after the first church was destroyed by fire in February 1931. The ladies again took the lead in the congregational work at their annual meeting last fall when the aid made the first contribution towards the building of a new parsonage for the congregation after the War.

The Viking congregation can celebrate its 40th. Anniversary this coming summer.

—J. B. S.

A Difference

There is a great difference between justification and sanctification. Justification is an instantaneous act of God, the results of which, however, endure forever, unless one proves a traitor to God. Sanctification, on the contrary, is a life-long process. Justification is a declaration of God concerning man's relationship to Him. Sanctification is a movement within man, prompted and furthered by the Holy Spirit, changing his character. Justification is based on what Christ has done for us. Sanctification is what Christ, through the Spirit, does in us. There are no degrees in justification. When a man believes in Christ he is justified, wholly justified. There is no such thing as partial justification. But there are degrees in sanctification. In some it is but little more than begun. Some have made considerable progress. A few are struggling hard, many are resting on their oars. In the same person the degree of sanctification fluctuates. In no person on earth is it ever perfected.

—Lutheran Herald.

*Teach me to tell another's woe
To hide the fault I see
That mercy I to others show
That mercy show to me.*

—POPE.

Kast din byrde paa Herren

Det er en hel del kristne som er saa bekymret og urolig for hange ting. Naar de tenker paa barna sine som er ufrelste eller paa fremtiden og alderdommen, saa plaget de av bekymringer saa de faktisk ikke faar en glad time.

Er det rett? Nei, det viser bare hvor liten tillit de har til Gud. Og det er farlig, for det tar selve kraften i livet. Det er vel ogsaa grunnen til at det er saa megen ugled kristendom. Gleden i Herren som er vaar styrke, blir byttet bort med nytteløse bekymringer. Det bringer ingen til Gud a gaa og henge med hodet og se alt saa skakt og skjelt. Dersom du tror, skal du og hele ditt hus bli frelst. Hvil i dette, kjære sjel.

Dernest sier David i den 37. salme:

"Jeg har vært ung og er blitt gammel, men ikke har jeg sett den rettferdige forlatt eller hans avkom søke etter brød.

Den hele dag forbarmer han sig og laaner ut." Her det en gammel, prøvet mann som taler. Det samme gjelder for dig.

"Inntil din alderdom er jeg den samme og inntil de graa haar vil jeg bære dig. Jeg har gjort det og vil fremdeles oppløfte. Og jeg vil bære og redde". Es. 46, 4.

"Som en hyrde skal han vokte sin hjord, i sin arm skal han samle lammene og ved sin barm skal han bære dem, de faar som har lam skal han lede." Es. 40, 11.

Herren har lovet aa overta ansvaret baade for dig og ditt hus.

Mange er kommet og har funnet det saa, men mange gjør som jeg hørte fortelle engang.

Det var en gammel kone som gikk efter landeveien med en tung bår paa ryggen. Saa kom det en kjørende som tilbød henne aa faa kjøre. Glad blev hun og satte sig op i vognen. Mannen som kjørte sa til henne at hun skulde legge fra sig byrden. Da sa hun: "Er det ikke nok at du skal kjøre mig, om du ikke sal kjøre den ogsaa?" Vi forstaar jo hvor taapelig det var aa regne slik og dog er det mange som gjør likedan paa det aandelige omraade.

De har overlatt livet til Gud, men de sitter fremdeles med en tung byrde paa ryggen.

Derfor: kast paa Herren det som tynger dig. Han bærer dig og byrdene.

—Alf Olsen.

LYSENES FADER

(Efter et dikt av Byron.)

Lysenes fader og himlenes Gud —
dypt fra fortvilelsens brønn
hører du ropet: Kan synd slettes ut —
lastene sones ved bønn —?

Lysenes fader — jeg kaller paa dig —
mørket er stort i min sjel. —
Fattige spurvunge glemmer du ei,
lar den ei trampes ihjel.

Og som den ukjente, fattige fugl
flyr jeg min ensomme vei,
søker hos andre ei ly eller skjul —
søker det ene hos dig.

Kjenner vi skaperens hensikt og maal,
innerste vilje — aa nei!
Orm — du som kryper i støvet — gi taal!
Selv skal han finne sin vei.

Hør, du som lever hver time og stund
i selvlivets slimete dynd —
tror du en hyklerisk bønn fra din munn
soner for saadan en synd?

Fader — jeg søker jo sannhetens vei,
dig og ditt rike paa jord —
Svak og fordervet — du ser dog til mig,
hører mitt ydmyge ord.

Du som kan lede all stjernenes hær
frem gjennom eterens dyp,
du som i stormenes rasen er nær,
kjenner det usleste kryp —

Du som har gjort at jeg engang blev til
satt mig blandt levendes tall,
du som kan tage mig bort naar du vil
ende mitt jordelivs kval —

dig vil jeg paakalle — Herre min Gud
hvad der skal hende mig her —
selv om mitt flakkende livslys gaar ut
vet jeg at du er mig nær.

Gud! Hør min svake, min ydmyge bønn
haapet skal leve forvist!
Hjelp, at din arme forvillede sønn
hos dig maa havne til sist!

—Anna Bjelke.

At bere frukt i taalmodighet

Av biskop Johan Lunde

Alt som vokser maa ha tilstrekkelig tid til at vokse i. Ellers blir det forvokset, det vil si veksten tar ulag, det blir ikke som det skal.

Dette gjelder da ogsaa den gode säd Jesus saar i menneskehjertet. Guds rike kommer ikke fuldferdig derind, det begynner som et frø, livskraftig og spiredyktig, som saa begynner at gro og vokse. Guds-mennesket er ikke fuldkomment den dag Jesus Kristus faar plass i hjertet. Det skal bli fuldkomment, dyktig til al god gjerning. Det skal bli det ved at vokse. Og det tar tid.

Bli derfor ikke utaalmodig om du synes det gaar langsommere end du kunde ønske. Giv bare tid! La Jesus selv faa bestemme vekstens fart! Den fuldkomne frukt kommer, men først i sin tid, det vil si den tid som behøves til modningen.

Derfor heter det, at du skal bere frukt i taalmodighet. Vil du i taalmodighet ved egen makt og kunst paaskynde veksten, sinker du den bare eller blir forvokset eller faar veksten helt til at stanse, med andre ord, du blir ikke det fuldkomne Gudsmenneske, som er dyktig til al god gjerning.

Derfor giv tid, bli ikke utaalmodig! Den langsomme vekst er den sunde vekst. Overlat det til Herren selv at fuldføre den gjerning han har begyndt i dig! Bruk i taalmodighete de naademidler han har git dig i ord og sakrament. Der er livets krefter virksomme. Set dit haap ganske til Guds naade, ver stille for ham og sagtmødig i din ferd. Ti av sig selv skal veksten ske. Du vet ikke hvordan, men det vet Herren, og han staar inde for at det skal ske. Saa kan vi vere tryg i Gud, frimodig og fortrøstningsfuld. Og over vekstens kamp og uro lyser det skjønne haap som ikke skal beskjæmmes, at du tilslut skal bli som den fuldmodne frukt. Og da shikker han straks sigden ut, fordi høsten er forhaanden.

Derfor, jeg sier det endnu engang, giv Gud god tid til sit arbeide, at Kristus i sandhet kan vinde skikkelse i dig.

Den eneste sikre og paalidelige Linje som aldrig har lidt Skibbrud, og som seiler i baade Storm og Stille, Solskin og Taage.

Den himmelske kongelige Linje.

Skibets Navn: <i>Evangelium,</i>	Rom. 1, 10.
Afgangsplads: <i>Fordærvelsens Stad.</i>	Pet. 3, 10.
Bestemmelsessted: <i>Himmelens Stad.</i>	Hebr. 11, 16.
Afgangstid: <i>I Dag.</i>	Hebr. 3, 7—8.
Billetpris: <i>Frit og for intet.</i>	Es. 55, 1.
Mad paa Reisen: <i>Livets Brød.</i>	Joh. 6, 58.
Kapteinens Navn: <i>Jesus.</i>	Matt. 1, 21.
Lods: <i>Den Helligaand.</i>	John 16, 13—14.
Besætning: <i>Apostlerne.</i>	Ap. Gj. 2, 42—45.
Passagerer: <i>Frelste Syndere.</i>	Luk. 19, 10.
Havet som overfarees: <i>Tiden.</i>	Aab. 10, 6.
Søkart: <i>Den hellige Skrift.</i>	Joh. 5, 39.
Fyrtaarn: <i>Guds Ord.</i>	Joh. 1, 1—5.
Kompas: <i>Troen.</i>	Hebr. 11, 5—29.
Mast: <i>Korset.</i>	Joh. 19, 17—19.
Seil: <i>Sandheden.</i>	Joh. 8, 32.
Flag: <i>Jesu Blod.</i>	Hebr. 9, 22.
Vind: <i>Naaden.</i>	2 Kor. 12, 9.
Ror: <i>Kjærligheden.</i>	Joh. 15, 13.
Anker: <i>Haabet.</i>	Hebr. 6, 19.

Forsøm ikke at sikre dig Plads, da kun et Fartøi er bestemt at afgaa for sidste Gang.

Stig ombord inden det ringer for sidste Gang.

Dersom nogen og strider, blir han ikke kronet, dersom han ikke strider lovlig (2 Tim. 2, 5.)

Jeg er den gode Hyrde.

Joh. 10:11

THE SHEPHERD

Hyrden

JEG ER DØREN TIL FAARENE. Joh. 10:7.

Den gode Hyrde setter sit liv til for faarene.

Joh. 10:11

Winnipeg, Manitoba, Første Nr. i Februar, 1944

DE TO VEIE

Matt. 7, 12-14

Det er enkelt. Bare to veie at vælge mellem. Og disse to veie er saa vel markeret at det er umulig at ta feil. Den ene er smal og den anden er bred. Den himmelske veiviser fortæller og klart, hvor begge disse veie fører hen. Ingen behøver at være uvidende om, hvilken vei han gaar.

1. *Veien som fører til fortapelse.*

Indgangen er let. "Den port er vid." Du kan faa med alt det pikpak den gamle Adam kræved, drik, dans, teater, kortspil, verdlig selskap, "kjødets lyst og et overdaadigt levnet."

Er du religiøst anlagt, saa kan du godt ha med baade bibel og salmebok, program og et fin-fint liv. Du kan saa godt bevare dit selvliv, for ved den porten kræves ingen sindsforandring.

Som indagen saa er veien. Der trænges ikke nogen selvforsakelse. Det er betragtet som sneversynthet av dine reisefæller. Du kan bare fortsætte at leve dit selvliv uten avbrytelse hele veien. Saa gjorde den rike mand. Han levet hver dag i herlighet og i glæde. Den rike bonde likesaa. Men begge to havnet i fortapelsen. Og ikke bedre gik det med den selvsikre, egenretfærdige mand i bryllupssalen, naar Brudgommen kom ind. Han blev kastet ut i det yderste mørke, hvor der var graat og tænders gnid-sel.

Kjære læser, er du paa den vei? Stans og tænk. Hvor bærer det hen? Gud vil gi dig naade til at komme over paa den rette vei.

2. *Veien som fører til evigt liv.*

Den vei er beredt ved ubeskrivelig kostnad. Gud gav sin egen Søn i døden for at aapne den vei. Derfor sier Jesus: "Jeg er veien, sandheten og livet, der kommer ingen til Faderen uten ved mig." Derfor lyder indbydelsen: "Kom! for nu er alt færdig." Veien er altsaa fuldkommen, men fra vor side, erfaringsmessig, er der en trang port. Indgangen er ikke let. Der maa omvendelse til, og det er det sidste et menneske gaar med paa. Men ordet er klart. Jesus sa endog til sine disciple: "Uten at I omvender eder og blir som barn, kommer I ingenlunde ind i himlenes rike."

En ny fødsel maa til. Jesus sa til Nikodemus: "Sandelig, sandelig sier jeg dig: Uten at nogen blir født paany, kan han ikke se Guds rike." Denne nye fødsel sker ikke i søvne, den erfaring er ikke smertefri heller. Det gamle menneske maa jo ind i døden og dø før end der kan bli noget nyt liv skapt i os. Den erfaring vet du nok om. Om du ikke kanske kan fortælle om tid og time, naar underet skede, saa vet du dog at der er sket en forandring med dig. "Vi vet, sier apostelen, at vi er gaat over fra døden til livet, fordi vi elsker brødrene; den som ikke elsker blir i døden." 1 Joh. 3, 14.

Og fortsættelsen er som begyndelsen, trang. Den gamle Adam maa hengives til døden hver dag, og det koster smerte. Selvlivet maa dø. Apostelen Paulus sier det slik: "Derfor, brødre, er vi ikke i gjæld til kjødet, saa vi skulde leve efter kjødet, for dersom I lever efter kjødet, da skal I dø, men dersom I døder legemets gjerninger ved Aanden, da skal I leve." Rom. 8, 12-13.

Av bitter erfaring vet vi nok at denne vandring er ikke uten nederlag, men Gud gir omvendelse og seier, som de anførte ord viser. Bare der ikke blir svik i vor aand, saa vi bruker vor frihet til en anledning efter kjødet. Johannes sier: "Mine barn! dette skriver jeg til eder for at I ikke skulde synde, og om nogen synder, da har vi en Talsmand hos Faderen, Jesus Kristus, den retfærdige, og han er en soning for vore synder, dog ikke bare vore, men og for hele verden." 1 Joh. 2, 1-2.

3. *Hvilken vei skal det bli?*

Her maa et valg til, et skridt fra verden til Gud. Der maa være en bevidst begyndelse Den forlorne søn maa komme hjem.

HVAD EN LYSALF UTRETTET.

"Er det ikke det jeg altid har sagt. Bare bryd og kjedeligheter ut av det at gifte sig med en fattig smaabyprest. Og saa daarlig som det passet for den muntre, vakre Eva. Nu sitter hun der i fattigdom og forsakelse og med en stor barneskole — syke blir de ogsaa, slike unger."

"Gamle konsulen" som han i almindelighet kaldtes — skjønt han slet ikke var saa gammel, — saa yderst ærgerlig ut der han sat ved frokostbordet med et aapent brev i haanden. Han leste det igjen halv høit for sig selv:

"Kjære Erik, du maa ikke bli vred fordi jeg idag uten min mands vidende skriver og ber dig saa indtregende om at la vor lille Erith komme til dig en tid. Hun har slik forfærdelig bleksot og doktoren sier vi absolut maa skaffe hende ut paa landet. Men hvor skal vi vende os hen? Kassen er temmelig skrapet og desuten vil jeg nødig ha hende hos fremmede. Du blev jo glad i hende, tror jeg, ifjor sommer da du var hos os. Hun elsker "Onkel Erik" og mener du er den bedste onkel i verden —"

"Hm," gryntet han —

"Naa ja det kan gaa an det er Edith, noen av de andre skrikhalserne vilde jeg saamen ikke ha hit. Hadde mere end nok av at være sammen med dem ifjor."

"Gamle konsulen" var en rik mand, godsbesidder og ugift. Der sat han mutens alene paa sin store eiendom med en skare av tjenere om sig som skjalv i skoene saa fort han nærmet sig eller hans myndige stemme hørtes. Trods al sin rikdom var han ikke lykkelig, gamle konsulen — han var da slik paaholden mand, ja nesten lidt av en gnierpind, — men det sa ingen høit. Lallefeld forstod han ikke at faa megen glede av sin rikdom. En kristen —? Ja det skal være sikkert. For var han ikke alltid paa sin plads i kirkestolen sin saa vist som søndagen kom — hvordan saa veiret var? Og der var nu vel ingen som kunde nekte at hver eneste søndag gik ogsaa hans haand op fra vestelommen hans op til kirkebøssen. Men like muggen, sur og hovmodig gik han sin ensomme gang. —

Lille Edith hadde været hos "snille, snille onkel" et par uker. Saa kom hendes fødselsdag en herlig, vakker søndag paa høsten. Hun hadde vidst, den lille skjelm, at krysse ind, langt ind i onkels ensomme hjerte. Nu vilde han riktig glede hende. Hun skulde ha et pengestykke av guld. Hun var jo tolv aar — saa sandelig skulde hun ogsaa ha en store gave. Et fint nyt femkronestykke i guld laa paa hendes plads ved frokostbordet. Edith blev først blussende rød — men saa styrtet hun sin strenge onkel om halsen — det var første gang hun vovet sig saa langt og Oline stuepike drattet nesten av pinden av forfærdelse —

"Saa saa, barn," gamle konsulen var helt forlegen, "ikke saa voldsomt, barn, naa ja, ja, det an være bra nok nu —" Men du min, hvor varmen og godt det var at

Gode resolutioner i det fremmede land bringer dig ingensteds. Kom tilbake, du frafaldne barn. Kom før end det blir forsent. Kom idag.

Og du som har gaat dig vild, efter at du var paa veien, vend om til ham som staaer færdig til igjen at forlate og rense fra al synd.

Og du Guds barn, som kanske sier med sangeren saa mangen gang: "Ak, mon jeg naar det glade land, som snubler gang paa gang?" La os gjøre som Moses: "Han heller valgte at lide ondt med Guds folk end at ha en kortvarig nydelse av synden, og agtet Kristi vanære for en større rikdom end Egyptens skatte; ti han saa hen til lønnen." Heb. 11, 25-26.

La os fornye vort barneskap ved at si som Asaf: "Men jeg blir alltid hos dig, du har grepet min høire haand. Du leder mig ved dit raad, og derefter optar du mig i herlighet." Salmen 73, 32, 24.

—B. K. Barstad.

kjende de kjærlige barnearme om halsen sin.

"Hm, hm — hvad venter du paa" — ærgerlig til den maapende Oline, — "kan da barnet og jeg ikke faa være alene et sekund heller da —" Oline var for lenge siden ute av døren, hun. "Spis nu, barn, saa vi kan komme avsted til kirken."

Onkelens muthet formørket ikke Ediths jublende glede. Paa veien til kirken holdt hun trofast onkelens haand, idet hun hoppet og danset ved siden av ham.

"Hvad vil du gjøre med dine penge, Edith?" spurte han pludselig.

"Aa, en masse ting, onkel. Snart er det mors fødselsdag ogsaa, og jeg vet hun ønsker slikt et deilig nyt sjal som vi har set i byen. Og saa skal baby faa sig et par støvler og Arnt skal ha et fint farveskrin — han er saa flink til at male, onkel, du skal bare faa se! Og saa —"

"Men du selv da, Edith? Pengene er jo til dig —"

"Jamen onkel da, det er jo netop det at nu faar jeg lov at gjøre med alle disse akkurat som jeg vil og du kan da skjønn, du som selv er saa fryktelig snild, at det er det bedste av alt at faa gi de andre. Du gjør jo alltid det, du onkel!" Han saa forskende ned i det ivrige gledestraalende ansikt som var vendt mot ham. "Jasaa nu, ja, ja —" mere sa han ikke hele resten av veien.

Utenfor kirken stod efter landsens skik menigheten i klynger. De rev ærbødig hatte og luer av for den fornemme, myndige mand og saa samtidig kjærlig paa den lille lysalf han hadde med sig. "Hun er ikke ræd ham, hun!" sa de sig imellem.

Det var ikke saa greit for Edith at holde sine smaa tanker ved gudstjenesten. De dreiet sig helst om alt det som guldstykket skulde hjelpe hende til at faa gjort. Tilslut blev dog hele hendes opmerksomhet fanget da presten fortalte om en ung mand som var saa syk, saa syk men som intet hadde saa han kunde komme paa et sanatorium. Han hadde en gammel sykkelig mor som han hadde ernæret indtil denne fæle sykdom kom. Han kunde nok bli frisk — bare han fik den rette behandling — om ikke noen i menigheten der vilde hjelpe ham. — Kollekten den dag skulde gaa til ham.

Stakkars ham, stakkars hans gamle mor — Ediths glade ansikt blev med et overskyet. Skulde hun? Aa nei, det vilde ikke Gud, nei, nei, det vilde han ikke hun skulde gjøre — saa bad jo presten ogsaa for et hjem — trengte da alle mere til penge end hun gjorde? Nei, det var ikke meningen, neida. Edith satte sig tet op til onkel og stak sin arm ind i hans — det var som søkte hun beskyttelse. Men han var selv saa optat med sine egne tanker at han knapt merket hende. Han formelig sukket høit — og lille Ediths hjerte banket som skulde det sprenges. Kjempet de begge den samme kamp?

Edith var stille og tankefuld da de gik hjemover. Hendes gang blev mere rolig og betenkt. Ogsaa onkel var svært stille.

Efter middagsluren fandt han Edith i haven i sin egen deilige stol. Mot sedvanden var hun uivirksom, hun som ellers altid hang over en eller anden bok. Han tok hende paa fanget.

"Men hvad skal du saa gi far da, Edith, han skal vel faa sig et nyt bokskap, han, eller hvad tenker du at kjøpe til ham?"

"Nei, bokskap, du da onkel —"

"Naa ja, jeg trodde dine penge skulde strekke til alt mulig, jeg!"

"Nei —" Edith blev rød, "det gjør de vist ikke, onkel."

"Jeg synes det var en hel del du ramset op, barn. Hvad ny beslutning har du nu tat? Jeg saa nok du sat og grundet paa det i kirken. — Hvad farve skal mors sjal ha, da?"

"Ingen denne gang, onkel —"

"Ingen? Hvordan mener du? Skal du selv faa dig en ny kjole kanske?"

"Nei, vi faar ikke noe av dette nu, onkel? Den syke fattige gut behøvte de pengene mest av alle —"

"Du vil da ikke si at du gav dit guldstykke —?" Onkelens holdt hende ut fra sig og saa hende ind i øinene. Hendes øine blev fulde av taarer og hun nikke først bare til svar, men da han vedblev at se paa hende brast det frem:

"Aa, onkel, jeg maatte. Far og mor har sagt Jesus vil vi skal tenke paa dem som har det værre — aa være ikke sint, onkel vær ikke —" Hun fik ikke sagt mere. Han sluttet hende ind i sine sterke arme, og hun fik graate sin kamp ut ved hans bryst. Han lot hende graate ut — han som hatet taarer — saa strøk han hende kjærlig over haaret og sa saa mildt:

"Skal jeg gi dig en gave til, Edith, hør her hvad onkel gav den syke gut. Jeg ga ham en hundredekroneseddel, er du saa fornøiet?"

"Aa, onkel, onkel, hvor god du er — aa hvor du maa elske Jesus siden du er saa snil —"

Da Ediths mor hadde sin fødselsdag fik hun et stort rekommandert brev fra sin bror som skrev: "Da Edith ikke selv har anledning til at kjøpe sine gaver til dere alle, ber hun at du selv vil besørg det. Hun sier du vet saa vel hvad det er hun vilde kjøpe til dere. Dere faar like saa godt la hende være hos mig i vinter. Hun kan trenge det. Dere faar heller selv alle sammen komme og se hvordan hun har det. Kom til jul, hele skokken, store og smaa."

"Kan du gjette hvor meget det er?" spurte Ediths mor sin mand. Han bare lo og rystet paa haudet. Hun viste ham en tusendkroneseddel. — Den fattige smaabyprest hele stilling blev for altid forandret. Der blev bedre, lysere forhold i hjemmet og hele gjerningen skjøt med et en uventet fart.

Og paa gamle konsulens eiendom blev ut over vinteren alle ting saa forunderlig endevendt. Først og fremst var det nu det da, at istedet for at ha en grinete myndig mand gaaende omkring blev det efter hvert en fornøiet, venlig gammel mand, fra hvis øine gleden lyste en imøte, og han fik det saa travelt med at inspicere og utbedre alle de smaa huse, hvor hans folk bodde. Altid er han i følge med sin lysalf — aldrig mere vil han gi slip paa hende, paastaar han. Og hvordan kunde han det, naar hun nu er blit hans raadslager og høire haand? Du skulde bare titte indom en vinteraften der de sitter saa hyggelig sammen ved den sprakende ild og drøfter hvordan de bedst skal hjelpe denne og hin — gamle konsulen alvorlig og ivrig, hans lysalf med øine straalende av begeistring og glede. Mange i miles omkreds blir overrasket ved pludselig hjelp — men intet sted blev vel gleden og overraskelsen større end da der til rette vedkommende kom besked om at nu fandtes grundkapitalen for det hjem som saa lenge var ønsket og saa paakrevet for hjemløse omvandrende. — Og inden de sier godnat til hverandre efter slike koselige aftener, disse to som sammen faar lov at utøve kjærlighetens stille velsignende gjerning, legger han ofte sin haand paa hendes hode og sier: Gud signe min lysalf, som brøt vei ind til mit hjerte — saa Guds kjærlighets sol fik komme ind og forandre hele mit mørke, egoistiske, gledesløse liv, — og jeg fik lære og forstaa hvilken sand glede og lykke penge dog an skaffe — mest av alt til den som har faat dem til at gi bort." Og han kysser hende kjærlig til godnat.

—M.

(Bymissionæren.)

Til Eftertanke

Guds ord sier om himmelen at det er et rike som han har beredt for sine før verdens grunnvold blev lagt. Tross all den vantro, ulydighet og utroskap han forutsaa hos de syndere som frelses, bestemte han fra evighet en himmel for dem. Trøst dig, Guds barn, med at han har bestemt himmelen for dig.

—Martin Hegland.

Kjærligheten taper aldrig ved at bli prøvet.

FAITH

By E. J. HEURLIN

El Campo, Texas

Uphold us, Lord,
When storm-clouds rise and tempests rave,
And speak the Word
That stills the storm and calms the wave.

And through the dark,
Help us, O Lord, in faith to turn
With our frail bark
To where the lights of heaven burn.

Help us to hold,
When all things earthly seem to fail,
Thy Word of old,
Which, when worlds crumble, shall prevail.

Lord, make us strong
To bravely meet the evil hour
And battle wrong, [power.
Though firm entrenched by tempter's

Lord, give us faith
To follow Him we do not see
Through life and death,
And find with Him the victory!

—Lutheran Companion.

Is Your L.D.R. Up-To-Date?

1. Does your L.D.R. use the program topics sent out by the office?
2. Does your L.D.R. use Worship Offering?
3. Does each member of your L.D.R. keep a treasure chest?
4. Has your L.D.R. given a Forget-Me-Not this past year?
5. Is every member of your L.D.R. a subscriber to the News Bulletin?
6. Do you give to all the projects of the L.D.R.?
7. Have you ever sponsored a missionary program for your congregation?
8. Do your members read books from the W.M.F.—L.D.R. Reading List?
9. Has your L.D.R. given a gift to the Centennial Thankoffering?

Admiral, Saskatchewan

The North Immanuel Lutheran church, followed the Centennial Program issued by the Norwegian Lutheran Church of America on Sunday Oct. 17. Pastor A. Tveit had a hand carved model of the first Lutheran Church in America, built at Muskego, Wisconsin in 1843. The first two pastors were ordained in the same year. Our congregation was organized thirty years ago in October 1943 at Admiral.

THE PROGRAM

"For by Faith" was read by Inez Hagen and Julian Weiseth interspersed with music by the choir and Sunday School under the direction of Mrs. A. Tveit. The accompanist was Miss Magnhild Peterson. Solos were sung by Fern Saunders, Thora Hayer and Alvera Wickstrom. Two quartettes rendered selections. Members of the quartette were Norma and Corinne Ruud, Hazel Olson, Bernice Hagen, Jean Wetterstrand, Marie Lizeen, Francis and Lorraine Bangle.

The L.C.R. under the leadership of Alvera Wickstrom presented an item, "The Quiz Kids". The questions concerned the founding and progress of the church.

Representing the Ladies Aid, Mrs. T. Hagen presented Mrs. Anna Wickstrom with a life membership in the Women's Missionary Federation in honor of her birthday. An honor roll with the names of the young men in the services who had been confirmed in the church was unveiled. "O Canada" was sung.

Pastor Tveit gave a talk on the history and progress of the local church. An offering was received for the church.

The Ladies Aid celebrated Centennial Week in a practical way by having the interior of the church decorated.

Mrs. L. Ruud and Mrs. A. Wickstrom were hostesses to the L.D.R. at the home of Mrs. A. Tveit. A history of Admiral was received and pictures dating back thirty years were on display.

The Laymen's Organization known as the Inner Mission in the Lutheran Church was represented by Mr. Berge, G. Ganes, and A. Hagen of Hagen, Saskatchewan.

Meetings were held on Friday, Saturday and Sunday. Violin and guitar music was enjoyed, also singing by A. Hagen.

Mrs. Chris Hagen.

WOMEN'S MISSIONARY FEDERATION

Editor Mrs. Josef B. Haave, — Rose Valley, Saskatchewan.

"For we are His workmanship, created in Christ Jesus unto good works".

—Eph. 2:10.

God desires that we live right, yes, but His purpose is much more interesting and goes much deeper than that. He intends that we should do good works. From a fallen and perverse mankind, God does not expect good works, but He does expect it from those who are "His workmanship". Created by Him, they carry His power into their lives. Christ becomes Master and Savior, and God's will becomes their will and their one mission in life is to serve the Lord. But you say, Aren't all men created by God? Aren't they all His workmanship? Certainly, but these are they who have been "created in Christ Jesus", who have been born again, who are NEW creatures in Christ. From these God does expect good works, but for others the first step is to be "created in Christ Jesus".

May we all take our stand for Jesus. He has no other hands but ours to work for Him, no other hearts but ours to love an erring friend and no other lips but ours to bring His wondrous Salvation to all.

News From Weldon

Weldon Ladies' Aid recently honored five of their faithful members who have left this present life, by giving each an In Memoriam certificate.

Mrs. Henry Hanson

Mrs. L. E. Haave

Mrs. Peter Aadland

Mrs. Sivert Olson

Mrs. C. J. Christopherson

Two of these passed away several years ago, but their memory is still dear and the work they did is not forgotten. The Ladies' Aid decided to honor all these dear departed friends in this way. Some time previous, a Life Membership certificate was presented to Mrs. A. Lindgren on the occasion of Mr. and Mrs. Lindgren's Golden Wedding anniversary, May 24, 1942.

This department of the W.M.F. offers a living, lasting tribute to honor your faithful members; also to honor the memory of your dear departed ones who have "gone before", and their names are placed on a permanent W.M.F. Honor Roll in the Federation office.

(The following article appeared in the January Youth Issue of Lutheran Herald. It is appropriate and fitting and should cause those concerned to serious thinking about our children and their spiritual welfare. As March is Christian Nurture month, may this be of help to all who read.)

The 1944 Challenge to Christian Education

"Our crime bill is six times bigger than our investments in Christian Education" (Baptist Leader, March 1942).

"If all the children were kept under the influence of the Sabbath schools and churches during the formative period of their lives, and all the grown-ups would take an active part in church work, we would soon be closing prisons and jails instead of building more" (Judge Fawcett of the Supreme Court of New York).

More than fifteen million children in our country are receiving no religious education. "America faces the greatest juvenile crime wave in history." (J. Edgar Hoover)

"Is it nothing to you," Oh Church of the Open Bible?

But the church is you, and I, and every other member. Those fifteen million children are individuals, too. That ragged boy in the next block; the little girl who answers your smile; that shouting mob across the street that disturbs your peace: have you found out if they are reached by any church? Why don't you know? You can't reach all fifteen million. But you can try to reach one.

What is the Lutheran Church doing?

Other denominations are concerned. Some are adopting a program of work un-

der Child Evangelism, seeking out un-churched children. Churches of many denominations are banding together under the United Christian Education Advance. The Lutheran Church may not be able to go all the way with these groups in either doctrine or method. But ought it not have at least as great a concern?

Let it show its concern. Let it urge all congregations first of all to strengthen and improve the work already being done. Then let it urge each one to enlarge its tent; to lengthen its cords, and strengthen its stakes.

What can the local congregation do?

Means and agencies might be named and described, almost without number. But they are of no value until a congregation sees a need. Perhaps the real problem is to get congregations to see that need. Has your congregation found out yet how many of that fifteen million belong to its community? A community canvass will give the information. That information may be a surprise.

Recently the churches of a small city made a survey. One family reported its church affiliation with the Norwegian Lutheran Church of America. There were seven children in that family, all unbaptized. The parents said they had not gone to church because there was no church of their denomination there. And all that time neither pastor nor members of the Norwegian Lutheran Church of that city had known the existence of such a family. Here was knowledge of a need that at once developed a concern. Concern, with prayer, can grow into zeal. And zealous individuals, members as well as pastors, turn possibilities into actualities.

That brings us back to individuals. Suppose each church member prayed for the children in his neighborhood. God would develop the concern. It would grow into a zeal whose love would seek out means and agencies. Then children will be brought to Jesus. Not only may they be saved from crime; they may be saved for heaven.

During 1943, our Centennial year, we began to encourage the children themselves to be missionaries, and to bring other children to Sunday school. A few reports are coming in to the education office these days of the number of children in various congregations who responded. There ought to be many more. Concerned and zealous parents and teachers can make zealous children. Perhaps during 1944 our children may become our greatest home missionaries.

Shall Christian education forces in the Lutheran Church meet the challenge during 1944? How many of the fifteen million shall we reach this year?

The sub-topic for study in the W.M.F. program for February is Deaconess Work and this article on the Diaconate is timely and informative.

THE DIACONATE

Romans 16: 1—2.

Here our first introduction to a deaconess, her position in the church and the nature of her work is given—our sister—who is a servant of the church—who hath been a succourer to many and myself also. In the early church following the Apostolic period, the diaconate flourished and was held in high esteem. They ministered to the women and children of the church, assisted strangers, visited the poor, sick and sorrowing, worked for the reclamation of the prisoners and the wayward. As assistants to the pastors, they helped with the instruction of the young, serving the church in all phases of Christian work, except the preaching of the Word and the administration of the young, serving the church in all phases of Christian work, except the preaching of the Word and the administration of the Sacraments. The diaconate flourished as long as the church maintained its evangelical character, feeding the flock and seeking the lost for Christ.

In the middle ages a worldly spirit and cold formalism took possession and the diaconate was neglected or entirely abolished. Not until 1836 was the true evangelical female diaconate restored to the Christian church and twelve years later, the first Lutheran, as well as the first protestant hospital and Motherhouse on our continent was founded.

Today the training of the modern deaconess opens the door for rendering a service that has no superior in any realm of educational, social or religious work. Whatever her special talent or training, there is a place in the field of deaconess work. This variety of service includes nursing, teaching, parish work, directing religious education, institutional or social work.

The usual training period is five years, but may vary according to the field of work she may enter, at the end of which time she is consecrated to the Lord's work. She takes no life vow although many of our deaconesses do make it a life service. She is now invested with the deaconess garb, and is then designated with the title "sister".

This garb, including the white cap, indicates to the world that its wearer is engaged in the work of her Master, and I am sure as we meet a sister her garb speaks to us in a quiet language of its own, of purity and consecration to the Lord's work. When her work takes her into dark or strange alleys or streets, her garb is a protecting wall about her. When travelling, it directs strangers and needy folk to a source of help. These are only a few of its advantages.

The Motherhouse is the centre at which the deaconess gets her training. From here she is directed. Here she returns when she is ill or in need of rest, here is her home throughout her life. Here, establishing the fellowship of faith and love in Christ together with the other students, as daughter together with them of one common Motherhouse ministering to those committed to their care in true sisterly love, she is fittingly designated as sister.

As mentioned before, the work of the deaconess is so greatly varied as to employ all the talents bestowed upon women. Trained in the Motherhouse, in the hospital, in the congregation, in the kindergarten, in social service, she will be assigned to the work to which she is best fitted. She may give her service to the care of children in day nurseries, schools, or orphanages, teaching of children in Sunday and week-day church schools, teaching of girls in elementary and higher grades, care of the sick and needy, the crippled, the epileptic, the blind, the deaf, the feeble-minded and idiotic, in and out of institutions, service in protective and corrective institutions, and service on foreign mission fields.

What an opportunity is given to serve thus in God's kingdom! Today there is an opening to so serve as deaconess as perhaps never before. The migration and concentration of our people to new centres, due to the war, gives a great need for women workers to serve among them. For young girls, whose life ambition is to be a nurse, when you have given your all to God, you long for training to help the sick in more than a physical way. As you stand beside a sick bed of one beyond physical help, you want especially to be of help to them to know their God and be assured of rest in Him.

As a Christian teacher, we long to freely lead our pupils in the classroom into a living knowledge of God and His saving truth. So also in other channels of Deaconess work, we are given the opportunity to serve our God in such a whole-hearted, complete way.

If you or your chum has resolved to make your journey through life count for the noblest and best, perhaps this is the field of work for you. Then get deaconess literature, study about it in your L.D.R.'s and try to learn more about this work and pray that God's will may be worked out in your lives.

—Mrs. J. Precht.